



# The Greater Washington Community Kollel

# SHABBOS DELIGHTS

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### Peace Offerings

**Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects**

Two of Korach's staunchest allies in his rebellion against Moshe are Dasan and Aviram. Despite their continuous hostility towards him, Moshe attempts to make peace — an offer that is summarily rejected (16:12). Observing Moshe's attempt at reconciliation, the Talmud (Sanhedrin 110a) states: "From here (we can derive) that one may not cleave (*machzikin*) to a dispute."

The Chasam Sofer asks: First, is it not obvious that one may not cling to a dispute? Second, the Talmud seems to have missed the main point: Moshe's actions demonstrate not only that one should not cleave to a dispute but that one should endeavor to resolve the situation proactively.

The Chasam Sofer offers a novel perspective, suggesting that the word *machzikin* here does not mean *to cleave* but rather *to make a chazaka*. In most areas of Jewish law, after something has occurred three times, the Torah instructs us to assume that event or status to be the prevailing norm for that situation. For example, an animal that has gored three times is deemed dangerous and expectations of the owner change as a result. This is called a *chazaka*.

Dasan and Aviram had a long history of conflict with Moshe. They snapped at Moshe for attempting to break up their fight in Egypt and later reported to Pharaoh that Moshe had killed an Egyptian man (Shemos 2:14). When Moshe's attempts to convince Pharaoh to release the Jewish people led to increased demands on the Jewish slaves, it was Dasan and Aviram who lashed out at him for making matters worse (Shemos 5:21). Their participation in Korach's rebellion marked the third time that Dasan and Aviram had positioned themselves against Moshe and seemingly should create a *chazaka* — a right to assume that the situation would not change. Moshe's attempt at reconciliation teaches us otherwise. In disputes between individuals, the Talmud states, one may not assume a *chazaka*; continuous attempts at resolution are required.

We may have a relative or friend with whom we have trouble getting along. This person may be a "difficult person" or might "owe us an apology" — so we wait for *them* to reach out to *us*. Moshe teaches us that, even if the other person truly is at fault or they are just "difficult," we should not assume that reconciliation is impossible. We must be proactive in trying to achieve accord. May we merit peace and togetherness amongst our people!

**Wishing you a Good Shabbos!**

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## TABLE TALK

### Point to Ponder

**Moshe said, "Through this you shall know that Hashem sent me to perform all these acts and it was not from my heart. (16, 28)**

Rav Yehuda Ben Bisaira taught, "Korach and his company have a portion in the World to Come, as the *posuk* says, 'They were lost from among the congregation' (16, 33). The word 'lost' connotes a lost item that will be returned... (Bamidbar Raba 18, 11)

"These have no portion in the World to Come...Apikorsim... What are Apikorsim? One who says that a part of the Torah, even one word, Moshe said on his own, without Hashem dictating it." (Rambam Teshuva 3, 1 and 8)

In the above verse, Moshe states the appointments he had made were by the word of HaShem, thus implying that Korach had claimed that Moshe had acted of his own accord. According to the Rambam, a person who claims this about Moshe is an apikores and doesn't merit a portion in the World to Come. If so, how could the Midrash say that Korach had a place in the World to Come?

### Parsha Riddle

**In truth, who was Korach actually jealous of?**

Please see next week's issue for the answer.

**Last week's riddle:**

**Why is there a custom to have black lines on one's Tallis / Tzitzis?**

**Answer: It is a reminder of the Techeiles that we used to place on our tzitzis which was black/blue. (Mishna Berura)**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

**Parshas Korach relates the disastrous rebellion of its eponymous protagonist. Chazal describe Korach as fabulously wealthy (Pesachim 119a, as explained by Rashbam; Yerushalmi Sanhedrin 10:1), and they declare that his great wealth was his bane, engendering his hubris and ultimate destruction (Pesachim ibid., as explained by Rashbam).**

**But while Chazal here may be intimating their grave reservations about the desirability of wealth, there are other sources in our tradition that express much more positive attitudes toward material prosperity.**

**The Talmud (Bava Metzia 35a) relates (although it does not necessarily endorse) the popular belief that the wealthy and the indigent both generally deserve their lots: the wealthy are presumptively righteous, for otherwise Heaven would not have granted them wealth (Rashi ibid.), and the indigent are presumptively villainous, for otherwise Heaven would not have rendered them needy (Tosafos Yom Tov Shevuos 6:7).**

**R. Shmuel di Medina (Shut. Maharashdam OC #37) was asked whether the opinions of all members of a community should be given equal weight, or whether the preferences of the elites should be given greater weight. He vehemently rejects the former position, insisting that it would be preposterous for the preferences of the elite minority to be overridden by those of the rabble who constitute the majority, and he concludes that "five or ten important men are equivalent to a thousand [ordinary men], whether [their importance] stems from wisdom or from wealth, since wealth is close to the quality of wisdom, as it is written (Koheles 7:12) "For in the shadow of wisdom, [in the shadow of money] ...".**

PRESENTED BY  
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. I was not bald.
2. Nor was I cold.
3. I ended up being very hot.
4. My descendant threw me off.

#### #2 WHO AM I?

1. We were swapped in.
2. We guarded.
3. We come from the "third staff."
4. We have priestly cousins.

#### Last Week's Answers

**#1 Knots on Tzitzis** (I am made with strings, I supplement to 613, I am five, yet I total twenty, Wraps divide me.)

**#2 Meraglim** (We were a dozen, Ten and two, Our days equaled years, We were righteous.)

All children  
13 and under  
who answer a  
"Who Am I?"  
correctly will  
be entered  
into a raffle to

Win a  
Ripstik!



THE NEXT  
RAFFLE WILL  
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**Answer as many as you can.  
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